Theo. PACIFIC Seminary

THE PACIFIC

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Pac Theo Sem Reading Room

THE WOMAN-TAMER.

He said, "She shall be my slave!
Lesser in all than I;
Feeble of body and brain.
She shall carry a golden chain,
And dwell until she die
In the golden cage I gave."......

And he found a treacherous creature of hate and fear,
With teeth and claws that were ready when he came near!

He said, "She shall be my star!
I will set her high above
This dusty world of mine.
I will bow me down at her shrine,
Pray for the light of her love,
And worship her from afar." .....

But he found that the light of her love had been withdrawn,
Leaving only a faint chill pity, a faint chill scorn.

He said, "She shall be my friend!
Side by side let us stand,
For I need your help and you.
Comrades true and true,
With my hand in your dear hand
We will see life out to the end." ....

And she turned and her eyes met his; and I think she cried
(But she laughed through her tears) and she came to her place at his side.

—Thomas O'Meara.

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

JUSTICE TRAVELING A DIFFICULT ROAD.

Among the highly suggestive and significant occurrences of the times is the finding of the jury in a Washington court in the case of a man criminally charged who had long been prominently and honorably identified with the development of that state.

Mr. Jacob Furth, a Seattle banker and a highly respected citizen, was charged with aiding and abetting a bank in a neighboring city in practices which had landed some of its officials in the penitentiary. This bank had failed and the officials were charged with having received deposits when they knew the institution was insolvent. When these had been convicted, the prosecution turned its attention to Mr. Furth under a law which makes it a criminal offense for another to give aid to a bank conducted on the fraudulent basis on which the evidence seems to have shown this institution had been conducted. He was found guilty and was fined ten thousand dollars, and he might also on the finding have been sent to the penitentiary. A great cry went up against the verdict not only in Seattle, but all over the state. It was said that he in the alleged act was not only guiltless of felonious intent, but that he was taking a financial risk in order to save persons in distress, as he had been known to do in other instances. The reputation of the man makes this seem reasonable.

Be this as it may, we find herein one of the dangers of our times. Such is the state of mind into which the people of this country have come that it is difficult for men to judge impartially their fellow men. The conviction of the president of the National Cash Register Company is a case in point. When Mr. Patterson was in the midst of his remarkable service for the stricken people of Dayton at the time of the recent flood, and in the gratitude of their hearts for that and for past helpfulness those people sent a telegram to President Wilson asking that he be pardoned, the man as soon as he heard of it sent another, saying that he did not want a pardon, that he wanted justice, and that the case against him must be allowed the usual course.

Our own opinion has been that Mr. Patterson should have been fined and not sentenced to imprisonment for his violation of the Sherman Act. But this conclusion may be from a lack of acquaintance with the merits of the case. But that is the opinion generally of the people of Dayton.

The inclination just now with many is to deal too summarily and harshly with all offenders or alleged offenders The public mind has been inflamed. Many wanton acts have long gone unpunished, and now justice travels a hard road and is oft in danger in many a case of never arriving.

THE UNITED PROTESTANT CHURCH.

The movement for the organic union of the United Brethren and the Methodist Protestant churches is well along toward consummation. The name unanimously agreed on by the joint commission, composed of prominent men from the two denominations, is "The United Protestant Church." Perhaps this was with the hope that this union might prove eventually to be a nucleus around which would center other Protestant bodies. Should this not result after a time the name will come to be regarded as a misnomer. Two small religious bodies coming together cannot make a united Protestantism.

At the recent session of the United Brethren general conference at Decatur, Illinois, favorable action was taken on the basis of union, and similar action will undoubtedly be taken at a called meeting of the Methodist Protestant conference at an early date. There is every reason for the belief that the work of the joint commission will be approved by a large majority when the matter of union is submitted for the votes of the people.

This proposed union would have been consummated some time ago if Congregationalists had not asked to enter into the negotiations which began several years ago. A writer in the Methodist Recorder lays the blame for the failure of the movement on the Congregationalists.

Elsewhere in The Pacific this week will be found the declaration of faith which forms a part of the basis of union. Inasmuch as Congregationalists were participators in the first movement for union, this, doubtless, will be read with interest by many.

These two denominations being similar in polity there is as to this only a brief statement. Recognizing but one order in the ministry it is stated that the term bishop signifies an office and not an order; and the wording as to this office is, "bishops or general superintendents."

The general conference, composed of an equal number of ministers and laymen, is given power "to enact such rules and regulations as shall be deemed necessary to enhance the growth and welfare of the annual conferences and local congregations." It is provided that "the right of appeal shall be inviolate."

It is worthy of note that the joint commission adopted unanimously the basis of union which will be submitted to the churches. This relates to doctrine, polity, vested interests, educational institutions, and benevolent boards.

And now all Christendom will watch with great interest the further out-working of this movement for union.

Similar in doctrine and polity these two denominations ought for the good of man and the glory of God to come together. Will they? If they do not applicable will be the words of a Methodist Protestant in an article on the things which kept Congregationalists, United Brethren and Methodist Protestants apart: "We want our own way; we stick to our traditions; we want every one to see the truth from our view point. Our brotherly love is put aside. Our pride manifests itself hideously. We are suspicious and timid. We lose sight of Christ entirely. We are much more in love with our denominationalism, our sectarianism,

than we are with him who said, 'Follow me.' We are so much afraid of giving up anything. We play for the position of advantage. We move heaven and earth to get ahead of some other religious body. We are narrow and prejudiced in the extreme. We are sticklers for rites and forms and non-essentials. We forget that the spirit of Christ is the spirit of concession in things of minor importance."

And failure now will be far more lamentable, because with the Congregationalists eliminated dissimilarities are not easily found.

POMONA COLLEGE.

Pomona College, last week, was voted $150,000 by the General Education Board. We do not know what the conditions are, but it is to be hoped that whatever they are there will be such response elsewhere that the additional required amount will be pledged and this donation secured. Pomona is a college in which all Pacific Coast people may with good reason take pride, and especially Congregationalists, by whom it was founded and whose interest has made it to a large extent what it is. Knowing Pomona College as we do know it and have known it for twenty years and more we cannot speak too highly of it. Fortunate the young man and the young woman to whom it is given to find training for life at Pomona!

It is a good recommendation for a college when the General Education Board votes it aid to the extent that it has been voted for Pomona. That doesn't mean financial embarrassment; it means that the college has come to such a place in the educational world that the constantly enlarging demand on it necessitates larger and larger outlay.

THE REV. DR. HOUSE IN DEMAND.

So great was the interest in the address given last Monday by the Rev. Dr. Elwin L. House at the meeting of the Congregational ministers of San Francisco and vicinity that he was asked to speak again next Monday. It will be an open meeting which any one desiring to do so may attend. Many women were in attendance last Monday. The subject next Monday will be "Realizing God."

Dr. House is at Los Gatos this week, where his meetings are being attended each night by hundreds of people.

His special aim is to bring the churches to a realization of what he regards as a great need if they are to retain their hold of the people at a time when the many modern movements are leading so many in other directions. After his meetings in one Southern California city fifty people came back into the church who had gone out into Christian Science. Very few persons can listen to Dr. House and not realize that he has had in his experience as remarkable cures as can be attributed to any other movement. But in the main he attributes them to suggestion. He seemed to distinguish between his teachings and those of the Immanuel Movement by special emphasis on the mental rather than on the spiritual influence. Dr. House does not come as a healer, but rather as a teacher. His statemenet is that all can have what he has and do what he does, and that along this pathway the churches must move in the next decade if they are to advance at all.

He who goes to church to worship and worships truly will feel so good over it that he will come back.

THREE NOTABLE JAPANESE MEETINGS.

Large notice was taken in our dailies of the arrival here of an envoy from the republic of Santo Domingo which covers about two-thirds of the little West Indian island of Haiti—an envoy sent to select a site for its displays in the coming Exposition. This republic has a territory about one-ninth as large as that of California and a population estimated at about one-fourth as large as ours.

About the same time there arrived on an errand of national peace and good will three envoys from the empire of Japan with its 40,000,000 of people and its recently acquired position as one of the great powers of the world. It is true that they were not the ambassadors of the empire as such, but rather of the Christian people in it, yet one of them was a member of the House of Representatives and another of the House of Peers. The third was the Secretary of the Y. M. C. A. of Tokyo, the Henry J. McCoy of that Imperial Capital. The arrival of these gentlemen on such an errand from such a land was thought worthy—so far as I observed—of about eight lines of small type.

On Tuesday evening of last week a meeting was held at the Dreamland Rink, attended, it is said, by 4000 Japanese, at which these gentlemen gave their message. They held the close attention of this great crowd, not by fiery talk about the honor of their country as being at stake; not about whipping insolent California into a due regard to their rights as human beings or their dignity as a nation, but as though they were envoys of the Prince of Peace, they exhorted their countrymen to conserve their dignity by calmness, by patience, by a rendering of good for evil, with faith in God that a better day would dawn upon America, and with this a better mutual acquaintanceship and a consequent higher regard and a more Christian courtesy.

I am not reporting their addresses, which I did not hear, and could not have understood if I had heard them. I am giving in substance the report of them as it was given to me. Last Sunday two services were held in which all the Japanese Missions in this city united: a morning service at the Methodist Japanese church at 1359 Pine St. at which it is said about 250 were present; an evening service at Plymouth church on Post St. near Webster. I was present at this last meeting and judged that about 300 Japanese were there, nearly all the pews on the main floor being filled. The exercises were about as usual with us Americans except that they continued till nearly 10:30 with songs and prayer and two addresses, one by the Y. M. C. A. Secretary, Mr. Yama Moto, the other by Hon. A. Hattori of the Japanese House of Representatives. The first address was an exposition of the 15th chapter of John: Christ the true Vine. The other was a personal testimony—a plain, straight-forward account of his own experience in finding a Savior in Jesus and in serving and in growing under Him. Nothing could be more quiet or less demonstrative than the manner of speaking of these brethren; yet I doubt whether any of our American pastors had closer attention, as certainly no one of them held his audience so long.

I came away from that service and from the account given of the others, with one conviction deepened and confirmed, that the time will certainly come when a better America than now exists will be as profoundly ashamed of its present legislation, grounded as it is in race prejudice and an unwise and un-Christian selfishness, as the present America is of the Fugitive Slave Law of sixty years ago.

W. C. P.

ETHICS AMONG CHURCHMEN.

Editor of The Pacific:

Your article, "One of the Encouraging Signs of the Times," is timely and encouraging. I sometimes wonder if ethics are lower among Churchmen than among non-churchmen; for while all are saying, "We are over-churched; let us eliminate the extra churches," the denominational officials are going full-steam ahead crowding in their special brand of church wherever possible. The little village of Black Diamond, now called "the city of Pittsburg," is stirred up periodically over the visits of those who would thrust a Methodist Church on the community. And a pastor was appointed each year (and may be still) by the M. E. Conference to "Antioch and Black Diamond." Local Methodists meanwhile were and are opposed to a church of their order—considering the presence of one Protestant church sufficient. Now I hear the Episcopalians have established a church there.

Take it here in San Rafael. A Presbyterian, a Methodist, an Episcopalian, a Catholic, a Congregational and a Lutheran church we have. Surely Enough! Yet this minute the Baptist denomination is sending scout committees to see if by any means a Baptist church may not be obtruded. Meanwhile any one of the churches established here will immerse anyone who asks it.

Query: What verdict will a non-Christian, a man of the street give upon this? Will he believe that a church is more or less frank than a business man, firm or corporation? Will the apparent disparity between profession and practice attract his allegiance, or disgust him with the whole business of religion? CHAS. C. CHAMPLIN.

OBSERVATIONS.

After months of silence The Observer is prompted once more to give to The Pacific somewhat of what he sees and hears and possibly of what is being turned over in his own mind. Just now it is the last and he wants to say a word about The Pacific itself. For more than thirty years it has been a weekly visitor in his own home and strange indeed would it be if in that time it had not entwined itself about his heart. He has always turned with special interest to the items concerning the churches, and with greater or less interest he has read the communications from loved brethren, and the pertinent editorials on the topics of the day—economic, political, religious. Not always has he agreed with what has been said. But what of that? A paper is not expected to please all its readers at all times. In these three decades different men have been associated with the Pacific, managing its business affairs, preparing its editorials, directing its policy—with all of them has he been acquainted and loved them for their work's sake. At no time has the paper been more efficiently conducted than at present, and for one the Observer would be sorry indeed to have its visits discontinued.

Perhaps there is no fear of the latter; but occasionally the question arises, "What of the future?" Naturally the present editor cannot continue always. His hair is growing quite white, the Observer notices; and it may be ere he completes his allotted time, he may want to spend some years in travel and give the closing portion of life to the leisure which is more or less attractive to literary men. In such an event what are we to do? Are we to allow The Pacific to expire, or will others arise to carry on the good work? As to the latter, whatever is done the writer believes the initiative must be by the Congregationalists of Northern California. So great and important are becoming the other centers of the coast, that sooner or later any effort in such a direction will doubtless be in behalf of something local—reflecting the life and activity of the immediate surroundings. If it is to survive, then those of us whose center is San Francisco must take the matter in hand and devise the ways and means not only for its continuance, but for a life far beyond, if possible, anything heretofore attained.

Several suggestions present themselves. Possibly some one of you whom God has blessed with means will find his highest service in sustaining its publication. Thirty years ago the present editor was not known to California Congregationalists. It may be some one not yet among us is being prepared to spend his remaining years near the Golden Gate, and crown his life work with years devoted to The Pacific.

Or who knows but that one or more may endow our paper and thus enable it to perpetuate its work through the years that are before us. Recently our hearts have been cheered by the generous bequests one of our noblest laymen to several of our institutions. May it not be that some one convinced of the great work a Christian paper can do will provide the means whereby our Congregational weekly may touch the life of the generations yet to flourish in fair California.

Or may not our Conference come to the rescue? Now that it is so strong financially and growing stronger with each year, may it not make an appropriation towards editorial work which will avail as greatly for the outgoing kingdom in our state as that of any of our worthy Home Missionaries. We notice the Conference of Southern California already issues a small but interesting "Bulletin" and the Conference of Washington has its organ. So far as learned, no intimation is made that this is a misappropriation of funds. Could it be in our case? And if not, would not such an expenditure give as great stimulus to our work as any other possible use of the money?

But perhaps better still than any other, would be the publishing of The Pacific by our S. S. Society. It now owns the Congregationalist. Why not possess a paper in Chicago and one in San Francisco? Possibly at first it would be a losing venture, but sooner or later it might be made to pay. But if not, business considerations are not all that is involved in such an undertaking. Such a center as San Francisco needs a good, strong religious weekly, which will look at all the vital questions of the day from the Christian standpoint. True, other denominations are making an effort in this line, and we bid them Godspeed. But they do not touch our constituency. We have some thirty or more thousand on this coast, and the number is growing. Many of them take the Congregationalist—others the Advance. But good as these are, they are too far from the place of action. We need a paper here identified with the Pacific coast with as able editors as the country affords, thoroughly conversant with all our problems and ready to give forth no uncertain sound as to the moral and religious aspects of our common life and activity. Such a paper demands more than at present we are able to provide unless some large endowment be forthcoming, but the denominational publishing company could back it, and in so doing would to the writer's mind be doing some of the grandest work possible. Some years ago the Outlook had a comparatively small circulation, but able editors were found and now it

is read over the whole land. Let the necessary means be provided, and we may have , not, perhaps, a nation-wide paper, but one meeting the needs of the entire coast, and doing much to shape the civilization on these western shores.

In closing the Observer must add that not in recent days has he conversed with the editor, and surely he has no occasion for alarm, but beginning to be one of the patriarchs in the midst of so many bright young men, he is concerned about this part of our Congregationalism and hence these lines. OBSERVER.

COSMIC DESTINIES.

Judge Oliver Wendell Holmes, of the Supreme Court of the United States, says that as he grows old he grows calm. "I do not pin my dreams for the future to my country, or even to my race," he is quoted. "I think it probable that civilization somehow will last as long as I care to look ahead. I think it not improbable that man, like the grub that prepares a chamber for the winged thing it never has seen but is to be, may have cosmic destinies that he does not understand. And so, beyond the vision of battling races and an impoverished earth, I catch a dreaming glimpse of peace."

UNITED BRETHREN AND METHODIST PROTESTANT UNION.

Declaration of Faith.

The joint commission of the United Brethren and Methodist Protestant Churches have agreed on the following declaration of faith.

We, the representatives of the United Protestant Church, desiring to confess our inward and personal faith in Jesus Christ as our divine Saviour, and, also, to express our acceptance of the Holy Scriptures as the inspired source of all our faith and the supreme standard of Christian truth, and depending upon the guidance of the Holy Spirit to lead us into all truth, do make this declaration of our faith, and in so doing we do heartily renew the consecration of our lives to Almighty God and to the service of mankind.

1. We believe in the one living and true God, the Father and the Son and the Holy Ghost; that these three are one; that the Father and Lord of all, maker of heaven and earth, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead; that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

2. We believe that, though man by disobedience became alienated from God, yet God would have all men return unto him; that to this end he has made himself known, not only through the works of nature and the consciences of men, but above all, through Jesus Christ his Son; further, that God is ever calling to men through his love and that they who hear this call of divine love, and do heartily put their trust in the Saviour whom his love has provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, the presence of his Spirit in their hearts, and of a blessed immortality.

3. We believe that all who are through faith the children of God constitute the church of Christ; that they are the spiritual body of Christ of which he is the Head; that it is their duty to associate themselves together in churches, not only for the maintenance of worship and the promotion of spiritual growth and fellowship, but also for proclaiming his gospel to all mankind, and for manifesting in their character the fruit of his Spirit; that for the comfort of our faith he has given to his church the sacred ordinances of Baptism and the Lord's Supper.

4. We believe that the Holy Scriptures contain all things necessary to salvation; that they are the only rule of faith and practice, that is, they constitute the authoritative standard by which all religious teaching and human conduct are to be regulated and judged.

5. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in the holding forth the word of life, but in the support of works and institutions of sympathy and charity, in the maintenance of human freedom, in the deliverance of those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness.

6. We believe that Jesus Christ having risen from the dead and ascended into heaven, carries forward his work of saving men by sending the Holy Spirit to convict them of sin and to lead them to repentance and faith; that those who, through renewing grace turn to righteousness and trust in Jesus Christ, continue to grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit and obedience to the truth; that a holy life is the fruit and evidence of saving faith.

7. We believe in the observance of the Christian Sabbath, as a day of holy rest and worship; that it is divinely appointed, and its observance is essential to the welfare of the civil community, and to the permanence and growth of the Christian Church.

8. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead, and a future just retribution for the deeds done in the body in this life.

A MAMMOTH WHEAT FARM.

Last year a wheat grower at Eureka Flat near Walla Walla, Washington, harvested 12,000 acres of wheat. This year he has 32,000 acres of fall and spring wheat. This is believed to be the largest wheat farm in one piece in the United States.

To manage such a farm requires great executive ability. The farmer whose name is Vincent is six feet four inches in height is of sturdy frame, works sixteen hours every day. He rarely takes more than five hours sleep.

Automobiles, auto trucks, and steam machinery are used on this wheat farm and a stone office building houses the force of clerks who attend to mail, payrolls, and other matters of the kind.

To seed this wheat farm there were used 39 drills and 42 harrows. Five steam plows, each with a capacity of sixty acres a day, turned over last year's stubble. On the farm are 600 spans of horses and mules, worth $450 to $500 a span. There are employed the year around 250

men, 18 women, and 30 boys and girls. At harvest time the force is trebled for three months.

The work of harvesting 32,000 acres will be a huge undertaking. Five combined harvesters and threshers, ten header machines, and four separators will be used. One combined harvester and thresher has a capacity of seventy to ninety acres of wheat a day. It cuts a swath thirty-five feet wide.

All the wheat will be sacked. A new supply of 250,000 sacks was bought this Spring, and more than half a million sacks will be needed if an ordinary crop is harvested.

Another farmer, has 10,000 acres seeded to wheat this year. Another has a field of 9,500 acres, and many own fields of 5,000 down to 1,500 acres, planted to fall and Spring wheat.

THE ACTIVITY OF A CHICAGO CHURCH.

The Christian Herald tells of its work as follows:

Immanuel Baptist Church, with more than 2000 members, is situated near the corner of Michigan avenue and Twenty-Second street, less than two miles from the very heart of Chicago. The church is open seven days in the week, and fairly teems with activity in its many departments. There are four missions and five Sunday schools and the corps of Sunday school teachers numbers 150.

When the doors of the church are thrown open in the morning, it is but a few moments until the men waiting outside are seated at long tables in the church dining-room. Two people in the kitchen have already been preparing coffee and bread and butter. Men from the crowd are selected to serve and are paid ten cents each in addition to what they eat.

In the spring of the year, Dr. Myers has at hand the names of farmers in Michigan and even in the Far West who desire farm hands and who are willing to send money for their transportation from Chicago. Dr. Myers buys the railroad ticket, and starts the laborers to their respective destinations, but unlike an employment agency, no fee is charged them for having secured them these positions. Large employers of labor in Chicago also look with favor on Dr Myers' work and assist by giving jobs to the men whom he sends to them.

The men who have been benefited in some way by Dr. Myers are to be found all round the Great Lakes and throughout the Middle West.

AN INTERVIEW WITH THE PASTOR OF THE LARGEST PRESBYTERIAN CHURCH IN THE UNITED STATES.

On his way to the General Assembly at Atlanta, the Rev. Dr. Matthews of the First Presbyterian Church of Seattle was interviewed by a New York Sun reporter. We quote in part:

"Aside from your power as an orator," said the reporter "how have you built up the largest Presbyterian church in the United States?"

"I should prefer to eliminate myself from your question," Dr. Matthews answered. "I can say, however, that no minister can succeed unless he works, unless he keeps everlastingly interested in his high office. There is nothing wrong with our churches. The trouble lies in the indolence of many of our pastors, and what I say applies to all denominations.

"A preacher has no boss right on the spot to make him diligent about his business. He gets up in the morning when he pleases and goes to bed at night when he feels like it. No whistle reminds him of his coming tasks. Customers are not waiting to enter his store. He goes out into the street, meets a man and talks for half an hour. Bankruptcy would overtake the merchant who wasted his time in that way.

"I have four assistants. One of them was gone three hours to a funeral. I had a funeral the next day in the same neighborhood, and was back in my office again in an hour and twenty minutes. I called the assistant in and told him he would be a failure unless he made profitable use of every minute during a day's work.

"Organization also is necessary. Some preachers thought when I was elected moderator that I merely had a big mob in Seattle instead of a church, that people swarmed in and then out, just as they did with Dr. Talmage. After Dr. Talmage died nobody could find his church. Well, the Seattle congregation is not a mob, but a disciplined and cohesive body of Christian workers."

"What plan can the mediocre preacher follow to achieve success?" Dr. Matthews was asked.

"The word mediocrity," Dr. Matthews replied, "is made to cover a good many shortcomings. It is often a handy refuge for laziness. A worker is never a mediocre man. Being a Christian, let me tell you, is a man's job. And the people in the pews like to work under intelligent, energetic and sincere leadership.

"A minister must be very much in earnest. He must be intense and filled with zeal and conviction. And the Holy Ghost will help such a man, but the Holy Ghost can't be expected to take any more interest in a mechanical preacher than the mechanical preacher takes in himself.

"There are 40,000 elders in the Presbyterian Church. Some of them call themselves 'ruling elders.' Well, elders don't do any ruling these days. Church trials are out of fashion. If a church member takes a cocktail at his club we don't haul him before the ruling elders, but we say: 'Brother, you have done wrong, but we ask you not to do it again.' So the elders do not rule.

"Mostly they loaf. I believe in team work. If our elders in the United States would get together in twos we should have 20,000 teams. And if each team were to bring one person into church every week. Presbyterianism would grow at the rate of 80,000 converts a month, or 960,000 a year. In 1912 only 73,000 persons joined the Presbyterian Church. I charge the elders with the loss of nearly 900,000 new members of our denomination.'

"How do you prepare your sermons?"

"I dictate them—two a week—to a stenographer, first working them out in my mind as a lawyer would work out a case. Then I preach them without looking at the manuscripts unless what I say is likely to cause misunderstanding or a debate.

"When I read a sermon I read it. I hold the manuscript up before the people and stand away from the pulpit. I don't sneak it into an open Bible and pretend I am speaking extemporaneously.

"All my sermons are torn up immediately after they are delivered. Preachers, I heard while a boy, kept their sermons in barrels. I decided to deny myself that luxury. I wanted to grow when I first came to the ministry and was afraid to trust myself with a barrel. I would dip into it occasionally, I knew. Dipping of that sort becomes a habit by and by, and before one knows it sermon writing is a hard labor and is shirked whenever possible."

"Do many men attend your church?"

"My morning congregation numbers from 2,200 to 2,500. The evening congregation is 500 larger. Fifty-five per cent of those who hear me in the morning are men. Only 20 per per cent of the evening congregation are women.

"If a preacher deals frankly with men they will listen to what he says. They want masculine sermons and sincerity. Right living and right thinking are popular subjects."

"Is the world becoming better or worse?"

"Collectively, humanity is growing better. The sentiment of the world is improving all the time. A United States Judge was impeached and I saw men wag their heads and heard them say that matters are getting pretty bad.

"It is not so. The Judge was impeached. A few years ago he would have gone unwhipped for his crime. It is disgraceful now to do some things which were respectable not so very long ago."

"Do you point out to your people the errors which you think you see in the Bible?"

"Were I to see what I believed to be errors in the Bible I should keep still. The discovery would be a matter between God and myself. A doubting preacher should pray out his unbelief with Heaven. Prayer is answered. Mark what I say: Prayer is answered. God is with the man who wants help. Argument with God will clear up any question, but some ministers prefer to do their argufying in the pulpit."

"Will all Christians finally be united in a common church?"

"I do not believe so. Nor would it be good for our religion. I think, however, that all Presbyterian churches should come together."

"What message would you give to the American people?"

"I would appeal to the individual, the family and the nation to return to fundamental principles. We are drifting away from the thoughts and the acts which made us a great people. A love of work must be retaught at the fireside and at school. Moreover, we must regain our reverence for law—the law of the home and the law of the State. Reverence for law will be followed by just laws.

"Young people no longer like to work. They have free schools, free books and sometimes free doctors. They are obtaining many things without personal effort or sacrifice. We are trying schemes hatched in the convict colony of New Zealand, most of which have failed there.

We are parting from independence, initiative and the habit of industry."

"You did some graft hunting in Seattle?" remarked the reporter.

"A minister is also a citizen. Seattle was filled with bad men and women. The chief of police was a crook. Members of the city government took bribes. I said all these things publicly, wrote out a paper containing nineteen counts and took it to the City Council. "There are the facts,' I declared.

"I went further and hired William J. Burns, the detective. The chief of police is in the penitentiary. Seventeen ballot box stuffers either took to their heels or went to jail. There isn't a gambling house in Seattle to-day, nor a disorderly house. So far as municipal graft is concerned, Seattle is the cleanest city in the United States."

The Matthews family lived at Calhoun, in Georgia. Up to the Civil War the father owned a wagon factory and was in good circumstances. He joined the Confederate army. The mother left home and kept in advance of the invading Federals, finding refuge with friends and relatives.

"When my parents returned to Calhoun," Dr. Matthews said, "they found two piles of ashes instead of a house and a wagon factory. I was born in 1867.

"At the edge of the town lived Dr. Hillhouse, a Greek and Hebrew scholar. He was pastor of the Presbyterian Church and held services twice a month in Calhoun for his sixteen members. I worked and studied and Dr. Hillhouse taught me languages.

"He sent me word one morning that he desired me to preach for him the next Sunday. I was nineteen years old. I had never preached, but I was in the pulpit and ready for business at the hour appointed. My sermon was about the rearing of children.

"At the death of Dr. Hillhouse I was asked to take his place. I had been licensed, but had not been ordained, which ordeal I passed through at the age of twenty, going before the Cherokee Presbytery of the Southern Church. John Temple Graves, the orator and editor, presented himself for examination at the same time.

"I read law while in Jackson simply as a mental exercise. I have been admitted to the bar in the States of Tennessee and Washington. Poor people in my church come to me for legal counsel. If a workingman is hurt, shysters and ambulance chasers are likely to get most of the settlement money. I take such cases among my own members, adjudicate them in my study with the opposing lawyers, and ask no charge for my service"

When Dr. Matthews went to Seattle eleven years ago his church had 400 members. It now has 5,000. Undoubtedly he has done there a great work. But there is too much in his sermons to "tickle the ears of the groundlings' to suit the tastes of persons of the most refinement and culture. However there are many such in his church and because of the good he does thse things are overlooked by them. A few years ago Dr. Matthews preached in the First Presbyterian Church of Oakland one Sunday. When soon thereafter that church needed a pastor and his name was mentioned so many were the objections because of his slangy style that his name was not considered. On the other hand the largest Presbyterian Church in California, Calvary in Los Angeles, gave him a call a few months ago: Despite some objectionable characteristics, Dr. Matthews gets results; and accordingly is in demand.

The present writer has heard him several times. In each sermon there was much that was inspiring and thrilling, but now and then, all through, were utterances that destroyed the beauty and pathos and power of the other parts. There was too much of the circus clown style.

A few years ago some Seattle people had relatives, United Presbyterians, visiting them. They took them to hear Dr. Matthews, and they sat with bowed heads through it all. They happened there when the preacher was at his worst. The lady who took these aged people there declares that nothing more slangy could be heard any time, anywhere, in Seattle than large portions of that discourse.

MORE MEDIEVAL HISTORY.

J. Rowell.

Nitroglycerine Explosion.

I was walking up Montgomery street from Washington towards California when, right ahead of me, a heavy, dull explosion occurred and the air was filled with smoke, bricks and broken pieces of boards and timbers. Hastening on I saw on the doorstep of a store on Montgomery Street a man's upper lip with mustache, which I recognized as that of a man with whom I was doing business the day before. Broken glass and fragments of wood obstructed the sidewalks and street, with here and there portions of human bodies. I soon learned that a terrible explosion had occurred in the back yard of Wells Fargo & Co.'s office on the northwest corner of Montgomery and California streets, but none knew how or why it had happened. I found that the rear part of the granite building, together with Bell's assay office, was a mass of debris, in piles and shattered heaps. A great crowd quickly gathered and a few men who had not lost their heads were engaged in pulling wounded men and mangled human bodies out of the heaps of bricks and mortar.

It was altogether a fearful sight that no witness could ever forget, and the most horrible part of all was the many fragments of human bodies that could never again be brought "bone to its bone." That mustached lip was the only fragment, so far as I know, that was recognized, and no funeral service was held for its former owner.

The cause of the explosion, no one could guess, but its effects were fearful. The front part of Wells Fargo & Co.'s building was not damaged, except the windows, but the rear part, and Bell's assay building were ruined, while all the glass in the buildings for blocks was destroyed. Windows were broken as far away as Third street, and the loss by broken glass alone was estimated at $20,000. The rooms of the Union Club, in the second story of the building, were wrecked, and Louis McLean and Capt. Eldridge, who were there for their lunch, were scratched by splinters, but not seriously hurt; Bell of the assay office was killed, with, perhaps, no one could tell, a dozen others. For days after, the names of missing men appeared in the papers, who were never seen again. The lungs and entrails of a man were found a hundred feet away, and a man's arm was picked up near Sansome street, but most of the victims were so completely torn to fragments that little attempt was made to collect them. A dozen men, more or less, were killed in the twinkling of an eye.

The cause of the explosion was afterwards revealed. A New York firm had shipped a box containing cans of the newly discovered explosive called nitroglycerin, and a mining firm here carried it to the office of Wells Gargo & Co. for transportation to the mines. To make sure of its carriage the N. Y. firm had labelled the box "Oil," and it had come around the Horn, and got safely as far as the express office. There some one observed that the box leaked slightly and two clerks were sent to find out the cause. A man passing up California street saw Haven (the owner of that mustache) and the other clerk approach the box, one of them holding a hammer, with which he struck the box a smart blow, and quickly as a flash of light the terrible devastation was wrought. But for that chance passerby, the catastrophe would never have been explained, and that cheating New York firm would have escaped all human censure, only to meet with their victims at the Bar of God.

In the providence of God, while a host of good deeds go unrecorded, most schemes and plans of iniquity are, at some time, exposed to human gaze. "Your sin will find you out," "By their fruits (if in no other way) ye shall know them," and "Every one shall give account of himself to God."

The whole story of this explosion, of which I saw a little, is written in God's Book of remembrance.

To us it matters little whether death be sudden or lingering.

WOMEN GREAT AS CIVILIZERS BUT NOT AS INVENTORS.

The Opinions An Eminent Physician.

Dr. Simon Baruch of the College of Physicians and Surgeons, Columbia University, is one of the most eminent of medical authorities. We accordingly have read with considerable interest an interview with him on the foregoing subject by a New York Times Reporter.

The reporter, learning Dr. Baruch was at work on a study of women as inventors, said to him:

"Several years ago Elie Metchnikoff, head of the Pasteur Institute, told me that he believed women were superior to men only in affairs of the heart. Genius, he said, is a masculine quality, just as a beard is, for instance, or as strong muscles are. That women are inferior to men they have demonstrated most effectively in the domains where they have always reigned supreme—in music, and in the kitchen, he said. The great composers were men, and the great chefs are men. May I know what your views are with regard to women as creative geninses?"

"I would hardly go so far as Prof. Metchnikoff," replied Dr. Baruch. "I would not say that genius is a masculine quality, for woman has shown the genius for civilization, for home building, and I believe that there is nothing that man can do that would equal the importance of home making, of civilization. Without that what would we have amounted to? Emerson said: 'The influence of good women is the test of civilization.' Roosevelt said: 'We admire above all others the mother who bears in her strong arms the destinies of nations.'

"But whenever woman deviates from her finest feminine qualities she loses the real power that enabled her to bring about civilization. When her feminine qualities are merged into masculine qualities she fails to accomplish important work. When I say that men have made the greatest discoveries throughout history I do not mean to say that it is due to difference of intellect between

man and woman. Each sex has its own distinct qualities in which it excels.

"I may say biological causes are back of these differences. Woman is attuned to maternity and that makes her greater than man. Throughout the ages woman has been building up civilizaton. In other fields of endeavor, however, woman is not the equal of man, but considering her own achievements it is not to her detriment.

"As inventors, as discoverers men are supreme. As painters men have always produced the greatest masterpieces. Those who have been unkind to the women have even remarked that the women painters who have achieved any prominence have had great men painters as their friends to help them in their work and in their popularity.

"Look through the encyclopaedia for the names of women painters or composers or inventors and you will find that their number is insignificant. Though women among the civilized and for that matter also among the uncivilized races have been trained to play musical instruments men have remained the great makers of music. Rubinstein in his book on 'Music and Its Masters' said:

" 'The increase of the feminine contingent in music, both in instrumental execution and in composition (I except the department of singing, in which they have always excelled), begins with the second half of the nineteenth century. I regard it as one of the signs of musical decadence. Women lack two prime qualities necessary for creating, subjectivity and initiative. In practice they cannot go beyond objectivity (imitation), they lack courage and conviction to rise to subjectivity. For musical creation they lack absorption, concentration, power of thought, largeness of emotional horizon, freedom in outlining, &c. It is a mystery why it should just be music, the noblest, most beautiful, refined, spiritual and emotional product of the human mind, that is so inaccessible to woman, who is a compound of all those qualities. The two things most peculiar to woman—love of a man and tender feeling for a child—have found no echo from them in music. I know no love duo or a cradle song composed by a woman. I do not say there are none, but only that not one composed by a woman has the artistic value that could make it typical.'

"This is true to a great extent, but I must repeat that if woman does not excel in music she excels in the most beautiful and most effective qualities as a genius for building civilization.

" 'The history of the world is the forum of the world,' wrote Goethe. The history of civilization demonstrates that woman has originated the home, in which lay the germ of civilization, and the upbuilding of the home physically, morally and spiritually has always been a conditio sine qua non of civilization.

"I understand that Prof. Bergson told you that judging by the average aptitude men and women are equal and that he found no difference of level between the male and the female mind. He mentions that he experimented by giving to male and female students the same subject for compositions and the results were such that it was impossible to tell which composition was written by a man and which by a woman. It seems to me that such an experiment would hardly prove anything definitely.

"The test of history has shown that women have failed to produce works of genius, that women have made no important discoveries and that women have not placed themselves at the head of the professions which are practically their own. The greatest chefs everywhere are men, the foremost modistes and the best dressmakers are men. But again I must say that man could not inspire people with the courage and the noble sense of self-sacrifice for their homes as woman has done.

"Woman has achieved fame and distinction in literature, but belles letters are important only as an embellishment in our life, and in this respect woman has succeeded. Woman beautifies life, but she does not add to the general welfare of mankind as much as man. As for the greatest inventions and discoveries that have revolutionized the thought of the world, woman has not borne any part in them except by being the mother of the inventors and discoverers. And that is the most important part.

"It has been said that women have thus far failed to rank as high as man in the different arts and sciences because they have not had the opportunity. But man has shown that genius makes its own opportunity. Most of the great inventors and great artists have sprung from the humblest surroundings, and they have worked amid untold hardships and privations and have achieved what they had set out to achieve.

"James Hargreaves, the English inventor of the spinning jenny, was illiterate. Abraham Lincoln was poor and he said of himself: 'When I came of age I did not know much. I could read, write and cipher to the rule of 3. I picked up the little I now know under the pressure of necessity.' Are there any great women who have risen from such surroundings and hardships to a high place? The story of every great man is in almost every instance a story of struggles against heavy odd. Moliere was the son of a poor upholsterer, and he lost his mother when he was 10 years old. Morse, the inventor of the electric telegraph, was in dire poverty when he struggled for recognition.

"I believe that genius makes opportunity. It is the germ cell in his mind that makes him a genius. The capacity of man lies in his germ cell. In the art of weaving, of spinning, of sewing, in which women should have been supreme, men have made all the inventions to perfect these arts.

"Woman has been nursing babies from the beginning of time. Yet it was not a woman who perfected the ways of taking care of the babies. A man, Pasteur, had to come along to teach the women how to save the babies. Nathan Straus had to come along to adopt the Pasteur method and to help mothers to save their babies.

"So it is not because woman lacks the opportunities or because she lacks perseverance that she has not achieved distinction as an inventor or discoverer. Woman has perseverance to a remarkable degree, and it was through this very quality and through her materinal instincts that she has initiated civilization, which is the greatest achievement.

"The militant suffragettes who are employing violent methods to gain recognition as the equals of men before the ballot box are only damaging their cause when they leave their femininity out of their tactics. I am convinced that the charming grace and persuasive powers of Miss Miholland will accomplish much more than the violent militancy of Mrs. Pankhurst.

"In looking over the history of great achievements you will find a number of important and very useful productions

and discoveries by women. But as far as I can recall just now, there is only one great woman scientist, Mme. Curie, and she claims that she is only part discoverer of radium.

'For seventy-five years women have been studying medicine, while there is not one really great woman in the field of medical science. During this time the greatest discoveries have been made in medicine, and almost all of these were made by men. It is simply due to the fact that women have not the constructive germ plasm which leads to great constructive discoveries. There are women who are recognized as excellent physicians, bacteriologists, but not as creative, constructive scientists.

"Havelock Ellis, that great student of the psychology of woman, said: 'I think we may agree that, as Burdach said long ago, "Women take truth as they find it, while men want to create truth." The latter method leads further, if only further into error. It is not simply that women are more ready than men to accept what is already accepted and what is most in accordance with appearances—and that it is inconceivable, for instance, that a woman should have devised the Copernican system—but they are less able to stand alone. It is difficult to recall examples of women who have patiently and slowly fought their way at once to perfection and to fame in the face of complete indifference, like, for instance, Balzac, apart from the fact that a woman of talent is usually in more command of her means and able to reach a certain degree of success at an early period. It is still more difficult to recall a woman who for any abstract and intellectual end has fought her way to success through obloquy and contempt, or without reaching success, like Roger Bacon or a Galileo, a Wagner or an Ibsen.'

"But woman possesses other qualities that are infinitely superior to man's," said Dr. Baruch in conclusion. "What John Brown could not accomplish with his savage, masculine methods, Harriet Beecher Stowe has accomplished by her feminine, noble and inspiring methods. What all the skill and constructive capacity of the physicians in the Crimean war had failed to accomplish, Florence Nightingale accomplished by her beautiful femininity and nobility of soul. These great movements for the welfare of mankind are absolutely the products of the feminine mind and have failed to emanate from the masculine mind, showing the superiority of the inscrutable germ plasm in the feminine mind in this respect.

"Even Florence Nightingale created her own opportunity for useful manifestation of her God-given talents, just as did Lincoln, Garfield and other male innovators. Her environment did not favor a development of her talent for hospital organization, but the feminine bent in this great woman sought a large field for expression. The letter of the Secretary of War urging her presence in the Crimea did not reach her until after she had begun her work of her own volition at Scutari. She was the embodiment of a great life-saver, a distinction far more exalted than that of the most renowned life destroyer or inventor.

"The germ plasm of femininity has never mingled with that of masculinity, an exception to the Mendelian law. Nor has environment yet endowed her with masculinity, an exception to the Weismann theory. The Biblical fiat will stand till the end of time: 'God created man in His image—in the image of God created He him; male and female created He them.' "

NEED FOR DEFINITE DATA OF HOUSEHOLD ECONOMICS.

Miss Gertrude McCheyne, chairman of the Home Economics Committee of the Federated Clubs of Utah, has listed some suggestions for arousing further interest in practical lines of work. They are:

"That every club shall seriously consider making up their programmes in part at least of some topic related to this subject. The science of nutrition seems to have been the least considered, hence it might be well to take up the outline furnished by the Extension Division of the State Agricultural College.

"That the subject of travelling libraries be taken up with the University of Utah, with the view of providing reading and reference books for the various home economic associations being formed in outlying districts lacking library facilities.

"That in each town or county where a Girl's Bread and Flower-Growing Club is founded, the federated clubs of the community form part of the premium committee, offering a prize or prizes for the contest. These clubs are educational factors of a most practical kind.

"Definite data of economics of household management is a sorely felt need. The federated clubs, as a progressive body of women, could be of inestimable value to housekeepers if each club would be responsible for the following experiments:

"1) Least time expended in sweeping with various implements—amount of dust collected—comparatively dustless duster materials—value.

"(2) Comparison between different kitchen ware—aluminum—granite—enamel, as to ease in cleaning and handling—wearing qualities—cost.

"(3) Cooperative buying—results in reducing expenditure."

THE OLYMPIC MOUNTAINEERS.

On the 2d of August the Olympic Mountaineers will leave Seattle by steamer for Port Angeles. There the motor stage will whirl the party over the roads cut for it from virgin forest only a little while ago—and there will be a seven-mile walk up the Elwha River to the first camp. It will be four days' walk from here to the permanent camp in the Queets Basin, with overnight stops at Elkhorn, Letha Creek, and Elwha Basin. It was in this bowl that the camp was pitched the first year, and it will be familiar territory to many of the members. There will be a full week spent here with climbs to the different summits of the range, which rises about 3000 feet above the valley, and the way out will be a continuation of the direction followed coming in. Returning almost to the Elwha camp, the ridge between the Queets and the Queniult rivers will be followed in a direction about southwest, with three camps a day apart at about 6000 feet and then a drop to Lake Queniult, from which two days in canoes with some walking will bring the party to the Pacific shore, where, after another camp and a beach walk, the train will be taken from Moclips to Olympia again, on Puget Sound.

This will be the first traversee of the Olympian peninsula and is made practicable for this and future parties through

the co-operation of the forest services and the club. There is to be about twenty miles of new trail, together with the rebuilding of the upper part of the route of entrance. Much of the outward trail will be through sections where none now exists.

Among the Churches.

CALIFORNIA.

San Francisco, Bethany.—Dr. C. F. Aked gave his lecture "The Romance of the Golden West" at Bethany Church Thursday evening to an overflowing house. Together with his characteristic optimism went an eloquent challenge to maintain and uplift the moral ideals of California. On Sunday, May 18, the anniversary of the pastor's ordination was observed at the morning service, Dr. W. C. Pond preaching the sermon.

Glendale.—The First Church of Glendale, Rev. E. H. Willisford, pastor has just enjoyed a week of special services. Rev. George F. Kenngott Ph. D. of Los Angeles spoke every evening and on four afternoons. Dr. Kenngott proved himself a strong preacher. The sermons were thoughtful, inspiring and timely. The attendance was excellent. Seven have united with the church and others are planning to do so soon. Mother's Day was fittingly observed. White Carnations were given to all present. The pastor spoke on "Mother's Apron Strings." The work here is moving steadily forward.

A PASTORATE OF TWENTY YEARS TO CLOSE IN OCTOBER AT REDLANDS.

On Sunday, May the 18th the Rev. Dr. J. H. Williams presented his resignation, asking that it take effect in October, at which time he will have completed twenty years of service such as to greatly endear him not only to the people of Redlands but to all Southern California. We quote from his letter of resignation:

"After careful thought and prayer I have come to the conviction that I should lay down the work of the pastorate of this church, at the conclusion of my twentieth year as your pastor.

"While my general health is good at the present time, I feel that it is too uncertain to make it wise for me to try longer to fill so important a position as the head of this church. I therefore herewith submit, through the board of trustees, my resignation, with the suggestion that it take effect the first of October, 1913.

"I would request that a meeting of the church be called at your earliest convenience, for the purpose of acting upon this resignation, in order that the church may be free to take such measures as they may deem wise to secure a successor in the pastorate.

"The ties which bind me to this church have grown very strong as the years have come and gone, and this church and this city are both very dear to me. I am very grateful that I have had the privilege and the honor of serving as your pastor for so long a time.

"Mrs. Williams, whose inspiration and efficient help have contributed so much towards whatever of success has been attained in the pastorate, unites with me in this expression of grateful thanks for your unceasing kindness and co-operation. We wish for you divine guidance in the choice of one to be your future leader."

Dr. Williams is a graduate of Amherst College, of Andover Theological Seminary. After a pastorate of ten years at Marblehead, Mass., he went to Clyde Church, Kansas City where he remained ten years. Next to Redlands where he rounds out twenty more years of notable service.

The Redlands Daily Facts says:

"When he came here twenty years ago, Redlands had been on the map only five years, but Smiley Heights was already a beautiful sight, though the shrubbery had been set out only three years. The population of the city was then 2500. The Congregational church was a frame structure seating only 200 people. Three years after Mr. Williams took charge, the seating capacity was enlarged to accommodate 400 people. The church grew until it became necessary in 1900 to erect the present fine structure, costing $50,000, in which an $8000 organ was installed shortly afterward."

"Dr. Williams is highly esteemed as a preacher and scholar throughout Southern California as well as in the immediate field of Redlands, where a gentle spirit, and upright life, a modest demeanor, and a large ability to present the truths of the Word in understandable language, have made a great impress upon the people. * * That he should have chosen to remain here and give the best years of his life to this community is a matter of congratulation to our people. A greater place among his fellows would have resulted had he gone elsewhere. But the call of duty evidently lay here. Not many men let opportunity for fame and financial gain go by and choose the more inconspicuous service."

Dr. Williams plans to rest for a year before taking another pastorate. All over California it will be the earnest wish that he will not leave the state but that we shall for many years yet have his devoted and able co-operation and admirable fellowship in the work of Congregationalism and the Kingdom.

NOTES AND PERSONALS.

The women of the First Congregational Church of San Francisco are arranging for a Fair by means of which they expect to raise $5,000 for the new church building fund.

The Rev. Dr. Cull has been supplying the Congregational Church at Hilo and has so laid hold of the people that he has been called to the pastorate, which he had under consideration when word was last received from the islands.

Beginning next Wednesday evening the Rev. Dr. Aked will give four sermons in the First Congregational Church of Oakland. Services at 7:45. A musical program in connection. For that month and during the summer Dr. Aked will omit the Wednesday evening meetings in First Church, San Francisco.

The First Congregational, the "Christian," the Epworth M. E., and the Friends church of Berkeley are holding

union evening services in the high school auditorium with the hope of interesting and reaching the people in a part of the city somewhat removed from the churches.

Next Sunday evening Mr. I. H. Morse of the First Congregational Church of San Francisco will give his fine illustrated lecture on "Egypt and the Holy Land," in the First Congregational Church of Oakland. It is something to which Oakland people are looking forward to with interest. Wherever the lecture has been given it has met with marked commendation.

JOINT MISSIONARY MEETING.

The Woman's Home Missionary Union of Northern California and the Northern California Branch of the W. B. M. P. will hold the June meeting at Niles Congregational church, Thursday, June fifth.

Sessions: 10:45 a. m., 1:30 p. m. Addresses by Rev. H. Paul Douglas, D. D., national secretary of the American Missionary Association, Mrs. Cowles of Africa, and Mrs. Ray Frederic Carter. Mrs. F. F. Barbour will give a report of the recent Woman's Board meetings in Los Angeles. Lunch will be provided by the ladies of the church.

Train leaves First and Broadway, Oakland, 9:36 a. m. When buying tickets secure certificates from station agent. If fifty persons are in attendance, the Southern Pacific R. R. will give one-third return fare to all points on their lines.

A MOVEMENT FOR A MEDICAL DISPENSARY FOR THE GREEN STREET CHURCH IN THE ITALIAN DISTRICT.

In their efforts to help the people in the Green Street district the mission workers feel that it would be an immense advantage if they could establish a Medical Dispensary, to which the sick poor of the neighborhood might come for advice and medicines.

Several physicians have kindly promised their co-operation and now all that is needed is the money for the initial expense. The work of the Mission has met with such generous appreciation by friends in many of the churches that Mr. Walker and his family appeal with confidence to them to come to their aid for this new undertaking.

Arrangements have been made to give a fine concert in the Green Street Church, corner of Green and Stockton streets, on the evening of Thursday, June 5th, at 8 o'clock, when a collection will be taken and it is hoped that the $150 required will be raised.

A number of well known musicians have kindly agreed to contribute to the program, which will be exceptionally attractive in both vocal and instrumental numbers, character sketches, etc.

There will be no tickets, as the law does not allow that mode of charging, but opportunity will be given to the friends to make their generous offerings by a collection.

HYDESVILLE LOSES A BELOVED DEACON.

The church at Hydesville has suffered what they feel to be an irreparable loss, in the death of Deacon William Eri Eaton, who passed away suddenly but peacefully the morning of May 13th. A quiet, unassuming man, a loving husband and father, devoted to church, he loved his Lord and his neighbor as himself. Loyal to whoever was their pastor, whose needs he ever looked after and to whom their home was always open.

Mr. Eaton was born in the state of New York, September 1, 1850. Converted when a young man he united with the United Brethren Church in Michigan. He was married thirty-one years ago to Mrs. Maria Smith, later moving to Kansas, where they united with the Congregational church. Twenty-eight years ago they moved to Humboldt county, Cal., settling on a farm near Hydesville, where he lived until the day of his death.

Mr. Eaton had been a deacon in the church for twenty-five years. The funeral service, conducted by Rev. J. R. Shoemaker, pastor of Loleta and Alton churches, was said to be the largest held from the church in many years, the Sunday-school acting as guard of honor.

"A good man never dies—
In worthy deed and prayer,
And helpful hands and honest eyes,
If smiles or tears be there;
Who lives for you and me—
Lives for the world he tries
To help—he lives eternally.
A good man never dies.

"Who lives to bravely take
His share of toil and stress,
And for his weaker fellows' sake,
Makes every burden less,—
He may at last seem worn—
Lie fallen—hands and eyes
Folded—yet, though we mourn and mourn,
A good man never dies."

WASHINGTON.

Good News From Snohomish.

The present pastor R. M. Pratt, came to this church on March first. Arrangements had been made for the funeral of the church, but the service has been postponed. All departments of the church now show life and vigor. The pastor presented plans to the congregation for the remodeling of the already commodious building and they were heartily endorsed. At a banuet last week, Dr. F. J. Van Horn, of Plymouth Church, Seattle was the principal speaker and delighted the gathering with a splendid address. Dr. W. W. Scudder, in his quiet forceful manner, gave us excellent advice. The improvements will give us a plant well adapted to the work we wish to carry on. There will be sixteen rooms including a gymnasium, large dining room and a modern kitchen equipment. About four thousand dollars will be spent on the work. The city has no Y. M. C. A. and but little facilities for the recreation of the young people under healthy moral administration. The value of the work contemplated is recognized by people of all churches and of no church, and much financial assistance will be forth coming at the proper time.

JONATHAN EDWARDS RESIGNS AT SPRAGUE, WASHINGTON.

We quote from a local paper:

"Rev. Jonathan Edwards, for seven years pastor of the Congregational church, has tendered his resignation, effective May 1. The family will probably move to Spokane at the close of the school year. The Congregational church

will use supply pastors for a short time before again calling a regular minister. The congregation at their meeting on Sunday evening adopted the following resolutions which we believe almost every one in Sprague will be in sympathy with:

"Whereas, The Rev. Jonathan Edwards has tendered his resignation as pastor of this congregation at the close of this, his seventh year of unremitting labor, which resignation has been accepted with great reluctance by the advisory board and the congregation, and

"Whereas, Both as a minister and a man he has exerted an immeasurable influence for the cause of righteousness, civic progress, and morality, and

"Whereas, he has been so ably and so loyally assisted by his beloved co-worker, Mrs. Jonathan Edwards; therefore be it

Resolved, That we, as members of this congregation and as citizens of the city of Sprague do hereby express our great appreciation of his self-sacrificing efforts and untiring labors in behalf of the church and community; and we do further express our keen regret at the irreparable loss of so great and good a man; be it further

"Resolved, That we express our appreciation of the earnest efforts and valuable services rendered to the church and the community by our pastor's sincere and sympathetic co-worker, Mrs. Jonathan Edwards. By her departure from the community we sustain the loss of a grand and noble woman; and be it further

"Resolved, That we recommend to church authorities everywhere the commendable and most valuable services of the Rev. Jonathan Edwards, and his estimable wife, realizing as we do that so great a man leaving this church of his own free will against the protest of the membership and the citizens at large of the community, should enter a larger field and should be given the opportunity to exercise his personality, influence and forces to the greatest extent possible. We therefore commend him especially to those in authority over a larger field of activity.

NORTHWESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.

Thirtieth Annual Meeting, First Church, Everett Washington.

The Moderator Rev. C. E. Newberry, called the Association to order and Rev. H. W. Johnson, Arlington, was elected scribe. A committee was appointed to prepare a memorial to Revs. Dr. E. T. Dunstan and W. Pease who passed beyond since the last meeting. Rev. W. B. Fisher read a paper on "The New Need for the Study of the Scriptures." President S. B. L. Penrose spoke on behalf of Whitman College. The Association sermon was preached by Rev. Warren Morse of Bellingham. The subject, "The Coming of the Abundant Life," was ably presented. Dr. H. C. Mason and Rev. A. I. Ferch administered the communion. A Bible study on the "Message of Two Minor Prophets," by Dr. Sydney Strong, was an inspiration. Dr. F. J. Van Horn presented the report of the committee on Polity. The Association decided to present their views in resolution form.

The time having arrived for the dividing of the Association, the Moderator, Rev. C. E. Newberry, and the Registrar, Dr. H. C. Mason, resigned, and Rev. H. W. Johnson and Rev Dr L. L. West took their places. The Ministers and delegates desiring to form the Seattle Association retired and the new Moderator of the Northwestern Association called the meeting to order. Rev. R. M. Pratt was elected scribe.

The following were elected delegates to the National council, Rev. L. L. West, Rev. W. B. Fisher, Judge Neiterer, Rev. G. T. Holcombe. Upon motion the Association accepted the invitation of Bellingham for the fall meeting. In joint session, the Northwestern and Seattle Associations took up the program. The Women's Hour was very profitably spent. Papers and addresses by new workers gave inspiration to the theme. Rev. J. D. Hudson and Rev. O. P. Avery ably presented spiritual truth.

Resolutions from the Northwestern Association to the National Council, Kansas City.

Resolved, 1. That we heartily approve of that forward movement of our churches which is recognized and recorded in the report to be presented to the National Council by the Committee on Polity; in particular.

2. Of biennial meetings of the council, desiring also that the council arrange a method of meeting the travelling expenses of delegates from a common fund.

3. Of the virtual control of all the Societies by the Council, and it seems to us that this will be most easily and simply attained by making the voting membership of the council to be also the voting membership of the Societies, the American Board to be treated as the other Societies so far as may be possible.

4. Of the supervision of all the Societies by a commission, whose recommendations shall always have the weight of wide study and when approved by the council, shall be deemed the will of the Churches. And we venture to hope that this commission shall speedily find a way to consolidate the work of the Societies so that under two or three departments, and without duplication of effort, more unity and efficiency may be attained.

5. Of the recognition of the Moderatorship and Secretaryship as positions of increasingly wider influence and service to the denomination while not delegating to either office any external authority.

THE OLD PLYMOUTH CHURCH BUILDING IN SEATTLE GIVES WAY TO THE MARCH OF BUSINESS.

We quote from a Seattle paper of last Friday:

"Having served both as a house of worship and a downtown landmark for 22 years, the old Plymouth Congregational Church, at 3rd avenue and University street, is being torn down today. The first shingles from the tower were loosened yesterday. Today the old church building is fast being taken to pieces. The Pantages Co., owners of the building, will construct a theater in place of the church.

"In 1891, when Seattle held less than 50,000 people, a loyal band of Congregationalists, who had been meeting in a little frame building near 2nd and Seneca, built the new church home. And proud its members were of it. It was one of the finest church buildings in the city at that time.

When Plymouth Church was built Seattle had hardly recovered from its disastrous fire of only two years before. The commercial district was gradually carrying on the work of upbuilding. And the new structures always were an improvement on the old. Even in the horror of its fire Seattle, as other cities, profited by its past mistakes.

"Plymouth Church, at 2nd and University, was indicative

of Seattle's new progress after the fire. Under its first pastor, the Rev. John Damon, worshippers at the new ediffice saw the city grow and watched business gradually creep up around them. The Pioneer Building was the brag office block of the city—then. But soon other buildings were built, and Plymouth began to be a downtown church.

"As the years went by and pastor succeeded pastor things changed with the church. The new church began not to be considered new any longer. The creeping ivy commenced to give the edifice the appearance of an old-time country church. Trade grew around it. Finally it beegan to seem out of place, surrounded as it became by reinforced concrete and steel structures.

"How different things had become! Once Plymouth church had seemed to be in keeping with the new Seattle progress. Now its old-fashioned tower, its ivy and its windows—everything appeared behind the times.

"And Plymouth's members, who loved their church home, but felt the common throb of a new-century progress, at last abandoned the church. A year ago they moved into their new building, up the hill.

"In selling their property, the Congregationalists made one provision—that the old building should not be used for a theater. Somehow they wanted the spirit it represented to exist during its life.

"After the church-goers left it, the old building seemed to waste away. Big signs, altogether incongruous, were stuck up in its tower. The little touches of progress, giving the old building a crazy appearance, were noted by two of its pastors. The Rev. W. H. G. Temple, pastor from 1895 to 1905, and still residing in Seattle, has outlived the church. He came to Seattle just four years after it was built.

The present pastor of the Plymouth Congregational Church, Dr. Francis I. Van Horn, was the minister under whom the old house was deserted and the new temple erected.

"And now, since it has outlived its usefulness, the old landmark is being reduced to a pile of old lumber, and no longer will it mar the symmetry of the steel-wrought office buildings, of the 1913 commercial aspect of Seattle."

A MESSAGE FROM DOUGLASS ALASKA.

Our Congregational Church is taking on new life. The Sunday-school is growing. The audiences have greatly increased. Last Sunday was the red letter day for the church in growth at least, there being fourteen received into our fellowship. Twelve by letter and two on confession of faith The excavation is about completed for an addition to the parsonage, other improvements are being made to the church property.

The new pastor, Rev. Owen Umstead, and family are well liked, and they seem to have fit into the right place at the right time.

The Rev. Charles F. Clarke of Seattle accepts the call to Santa Rosa and declines the call to San Mateo.

The pulpit of the First Congregational Church of Oakland was occupied last Sunday by the Rev. Roy H. Campbell of Palo Alto.

He who doubts in himself is half lost.

The Home.

TWO EPITAPHS—A CONTRAST.

Here lies a poor woman who always was tired,
She lived in a house where help was not hired.
Her last words on earth were: "Dear friends, I am going
To where there's no cooking, no washing, nor sewing;
But everything there is exact to my wishes,
For where they don't eat there's no washing up dishes.
I'll be where loud anthems will always be ringing;
But, having no voice, I'll get quit of the singing.
Don't mourn for me now—don't mourn for me, never;
I'm going to do nothing for ever and ever."

The Contrast.

Here lies a poor woman who always was busy;
She lived under pressure that rendered her dizzy.
She belonged to ten clubs, and read Browning by sight,
Showed at luncheons and teas, and would vote if she might;
She served on school boards with courage and zeal,
She golfed and she kodaked, and rode on a wheel.
She read Tolstoi and Ibsen, knew microbes by name,
Approved of Delsarte, was a "Daughter" and "Dame";
Her children went in for the top education,
Her husband went seaward for nervous prostration.
One day, on her tablets she found an hour free—
The shock was too great, and she died instantly.

A HUSBAND'S DUTY TO HIS WIFE.

If you could look into some homes that are called and seem ideal and could pierce through the apparently tranquil eyes of the wives and mothers in those homes you would find buried deep heartaches that these women are trying to hide from the world's eyes. Not the great aches of despair caused by drunkenness or worse; not in the overpowering aches of crime, but the irritating, nagging aches brought to sensitive hearts by perfectly good husbands who do not understand. Needless aches there are that never would and never could happen if the husband could but change places with the wife for a week. Misunderstandings unexplained have spoiled more than one home.

Love is sensitive, and a woman's love is perhaps more sensitive than a man's. It is, in many cases, her whole existence. Because it is so, because her life narrows down to one point, concentrates upon one thing, she feels more deeply and suffers more keenly than does a man. Perhaps his love is just as big, in many cases much bigger, but because of the many outside interests in his life it has not the same fineness of feeling, the same capacity for suffering as the affection given him by the woman he loves.

And because he is bigger, in a way, he does not attach as much importance to the little things of life that make or mar marital existence. He may be capable of a big sacrifice but the little daily acts of renunciation he passes by without a thought. He does not realize that the little slight, the frown, the impatient word, the injured silence, are to a loving wife with high ideals what the abuse of a drunken husband, minus the physical suffering, is to a woman who never has ideals.

Very often the wrong is only an imaginary one, but until it is explained away the hurt is just as hard to bear as if

the slight were real. How many heartaches might have been spared if the misunderstanding had been cleared immediately and not allowed to grow and grow until it became irretrievable!

A great deal of useless misunderstanding in the home arises from the fact that the husband comes home from his business tired and sometimes pre-occupied. His wife, greeting him at the door, is perhaps hurt at his indifferent salutation and puts it down to the fact that he has ceased to care. Of course, this is far from the truth, but at the moment it seems the only real explanation.

Dinner follows more often than not in silence if the worker is still preoccupied, and the hurt to the woman's heart grows deeper and deeper as the evening progresses.

Perhaps she asks no explanation, and the man, unthinking, gives none. He takes it for granted that his silence is ascribed to the correct cause and counts on the sympathetic understanding of his wife.

A few words of explanation would have cleared the atmosphere of the whole evening, and instead of a dull aching at the heart, borne in silence, there would have been the happiness of perfect understanding.

As a penny can be held so close to the eye that it shuts out the great sun, so can a censuring thought be hugged so closely to the heart that it deadens the sensibilities to the great love there. Life is too short to waste time in grieving which might be spent in happiness. Why can't we more often explain as we go, apologize where apology is needed, forgive when forgiveness is necessary, humble ourselves—do anything to heal the love we have wounded and to preserve the sacredness of our homes?

It is easy enough to settle for a roast of beef when you get it; but have it charged, and each day add more to the account, and then see what there is to pay at the end of the month. So it is equally easy to settle a misunderstanding as soon as it occurs; but charge it up, add an unkind thought or some imagined slight each day, rake up all the half forgotten things that ever hurt, keep an account of everything that didn't suit you for a month, and then see how hard it is to settle.—Exchange.

For The Children.

THE WAY BOBBIE KEPT A DIARY.

Mary Ellen looked up from her writing right into two wistful blue eyes belonging to Bobbie. "Sister," he asked, "why can't I keep a diary?"

Sister laughed as she patted his round cheeks. "Oh, Bobbie boy, you must learn to write before you can do that! And you are a pretty small laddie yet, to be thinking about such things.

The little fellow opened his eyes very wide. "Why, Sister Mary Ellen, I can write; of course I can! I guess you've forgotten the letter I wrote you when you were in Boston!" and seizing a pencil his cramped little fist scrawled some meaningless lines on a sheet of paper.

"There," he cried triumphantly "I can write just as easy!"

"What does it say?" asked Mary Ellen smiling.

"It says, 'I love you, and I want to keep a diary,'" said Bobbie positively, with a nod of his curly head.

"Will it say the same thing tomorrow?" laughed his sister.

Bobbie looked doubtful. "Why, I guess it will; only sometimes I forget what I write, you know.'

"Well," said his sister, "when you keep a diary, the writing has to say the same thing all the time, so I'm afraid you will have to wait a while yet, little man."

Just then mother came through the room. "Oh, mother, can't I keep a diary, like Mary Ellen? Please, please let me," begged Bobbie.

Mother looked thoughtful.

"Why, dear," she said hesitatingly, "I don't quite see—— Yes, I do, too'" she ended briskly. She picked up a pencil and wrote rapidly a few moments.

"There, Bobbie," she said, "put on your cap and take tihs note to Mr. Brown at the book store. Bring back the package he will give you and we will see!" ,

Away ran the little boy, with a light heart, for when mother said "We will see" in that brisk way, the thing was as good as done.

When Bobbie came back he found his own small table pulled out, and on it a pile of old and new magazines, a pair of blunt scissors and a little pot of paste. To these were added a fat red book from the bundle he brought and a package of colored crayons.

"Now, Bobbie," said mother, "a diary is a book that tells all about the happenings of the day. You are a little boy and will not be able to put down all the things that take place, but you can choose a few of the most important ones and tell about those. This is the plan—you are to think of some big thing that happened and then find a picture to fit it. See, here is one that will remind you of something you did yesterday," and she held out a print of a wagon with a load of merry, laughing children.

Bobbie gave a skip! "Oh, mother, the picnic! Why, it looks just like us! And there is a little boy that looks like me. Oh, mother, let me paint his coat red!"

,That will be a good plan," agreed mother. "Every boy that is meant for you shall have a red coat, and then you will always know where you are in the picture. I think this book will be a great help to you, as well as lots of fun," and mother's brown eyes had a funny twinkle in them.

"Now, cut out the picture and paste it neatly in the first page, and sister will write the title and the date under it."

Bobbie thought of several other things that had happened the day before, and soon had the first page, of his diary completed, to his immense satisfaction.

The days went by rapidly and Bobbie's diary grew bigger and bigger, and more and more interesting to its maker. It was almost like reading to turn the pages and be able to tell just what each picture stood for, and to follow little "Red Coat" through every one.

All kinds of pictures went in, for mother said the book must tell a true story. Sometimes the pages held things that Bobbie hurried past, with scarlet cheeks and drooping head. One picture of two little lads fighting he never wanted to look at. Did we really look like that, mother?" he asked soberly as he was pasting it in, and saw the ugly expressions on the small faces, and the clenched fists, dealing such angry blows. "Did we really look so? I guess we won't fight any more!"

One page showed a dear, shaggy pony, a birthday pony, with "Toby" written beneath it.,There was a picture of a dripping boy, a regular little drowned rat of a boy, running across a field. That was when Bobbie fell into the creek. There was a sweet-faced old lady, stepping out of a carriage

—grandmother coming to visit; and another picture of a small boy with a puffy face—Bobbie with the mumps. Another, one to be passed over very quickly, showed a little boy stamping his foot in a rage; and under it was a little boy in bed, with the big round sun peeping in through the window at him, on his way to Sunset Land.

But, oh, there were lovely, lovely things in the red book —pictures of all sorts of delightful happenings that had come to Bobbie. There was the first bluebird; the flower hunt in the early spring and the pretty May baskets, made and hung. There were postmen, in natty blue suits, carrying letters for Bobbie from papa who was away on a long trip. There was little "Red Coat" in his first pair of trousers starting to school with a bag of books. There was the hundred mark for mounting to the head of the spelling class; and there were parties, and excursions, and—oh, I can't begin to tell you all of the good things!

The "hurry-over" pictures began to drop out as Bobbie saw how the hateful things spoiled his pretty book. ,

But best of all was the picture of a tall man, stepping from an automobile, with little "Red Coat" clinging round his knees and his arms full of delightfully mysterious bundles. The printing under this was in red, shaky and crooked, Bobbie's own work, and it read: "This is when my own papa came home."—Pauline Camp in The Continent.

KEEPING WELL.

Probably three fourths of the chronic cases of illness are started by breathing the same air over too many times, or by improper food, or by drinking too little water, or by irregular habits, all of which have effects which may be easily overcome at first. If the conditions are allowed to continue for any length of time, then the symptoms or danger signals really become dangerous.

Health, like charity, must begin at home. We become so accustomed to existing conditions, that we forget that continuous health is a question of knowledge, and illness, in all probability, is a matter of ignorance, and not fate.

Every normal, healthy person has, in the body, an army of health officers or white blood corpuscles which pounce upon any foreign matter such as the germs of disease, and destroy them. If these blood corpuscles are weakened by any poison or drug, such as carbon dioxide from the lungs, or the continued use of medicine, they cannot properly perform their work. If the foes which have once found an entrance into the blood-stream, meet with no resistance, they march on past the health officers or white blood corpuscles and disease is sure to follow. It is evident that we must have strong white corpuscles, if we would be strong to resist disease. One of the problems in keeping well then becomes a problem in increasing the resistance of the white blood corpuscles, or of decreasing the forces which weaken them.

Poisons and drugs of all kinds weaken the resistance of these health officers.Especially dangerous is the carbon dioxide which we exhale from the lungs continuously until the air of a poorly ventilated room may become saturated with this deadly poison. The small amount of carbon dioxide which is present in the body constantly is not at all dangerous if properly exhaled, but it should not be inhaled.

Health, like religion, is not a matter of time and season. It must be invited by a series of habits as easily formed as those which lead to disease, and they must be encouraged until they become second nature. One of these most useful habits, is the constant breathing of pure air—"correct habits, not rules, are the proper preventions for defects."—Prof. Lucy Gillette, Illinois Woman's College.

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